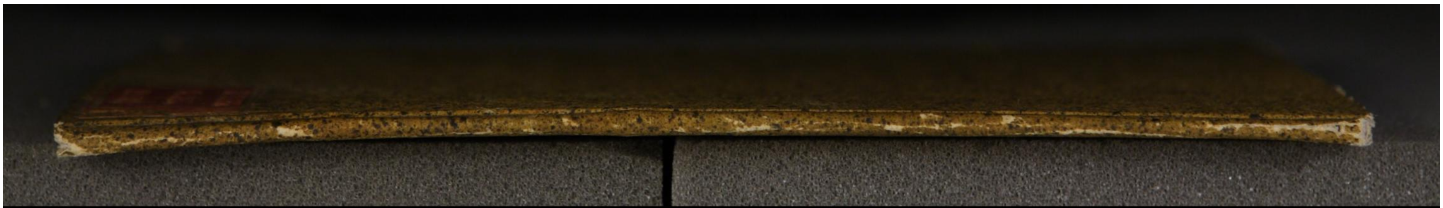
KRAGII
THESES
PHYSICÆ

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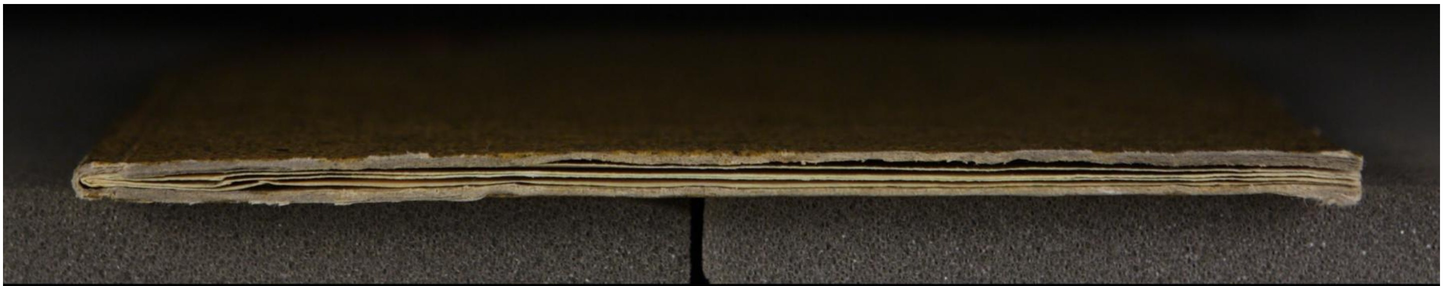


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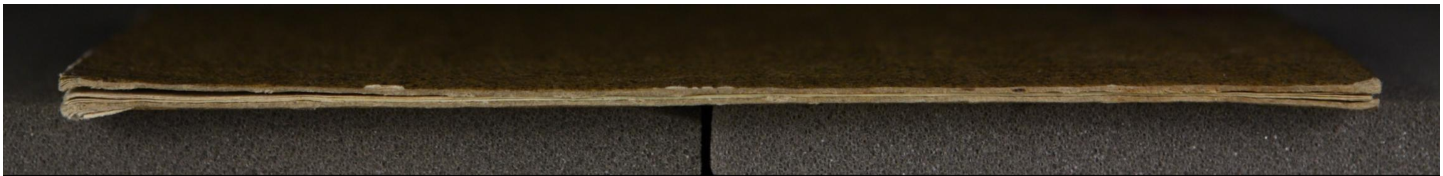
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THESES

DE

DEFINITIONE ET SUBIECTO PHYSICES,

Quas defendent ad diem VII. Kal: Iunii, doctrina & virtute præſtantes viri

D. Iohannes Craphtus
D. Michaël Olai Hafnienſis,
D. Paullus Andreæ Cimber
Cunradus Aſlacus Bergenſis,
Nicolaus Hammerus Hafnienſis,

pro ſumma in Philoſophia laurea conſequenda:

Præſide

ANDREA KRAGIO RIPENSI

Decano.

HAFNIÆ

Impreßit Matthias Vinitor,

1593.

D. 92.

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De Definitione & ſubjecto Phyſices

Theſis I.

EX variis Philoſophiæ partibus, nulla majjore animum paſcit Philoſophici hominis voluptate, quàm hæc, in qua naturæ miraculoſas actiones, myſteria, progreſſus, contemplari cùm oculis, tùm animo licet.

II.

Talis vulgò appellatur Phyſica: quæ non incommodè definitur, Naturæ & rerum naturalium ſcientia.

III.

Subjectum hujjus ſcientiæ definitione expreſſum, eſt Natura: cuj commodè cognoſcendæ neceſſaria eſt rerum naturalium, ſeu propriorum adjunctorum Naturæ, juſta explanatio.

IV.

Natura eſt res quælibet per ſe ſubſiſtens.

V.

Nulli ſcientiæ vim facit aut injuriam hæc Naturæ definitio: quod Philoſophorum veterum ſtabilita ſit teſtimoniis. Platonis anima mundana ſeu vniuerſum quin per ſe & reuera ſubſiſtat in dubium vocare imprudentis eſt. Materia, forma, efficiens, compoſitum, de quibus potiſſimum ſuam definitionem Naturæ audiri voluit Ariſt: entia erunt per ſe ſubſiſtentia, modo officium & nomen tuebuntur.

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VI.

De induſtria itaq; præteriens autoritates Phyſicæ conſiderationi omnes ſine diſcrimine Naturas ſubjicientes, ſolam nominis notationem huic definitioni in auxilium vocabo.

VII.

Vocabulum φύσις, unde huic ſcientiæ appellatio contigit, cùm omnibus conueniat quæ ſubſiſtentiam habeant propriam, operæ pretium eſt, tàm ſpiritualia quàm corporalia per ſe ſubſiſtentia hûc reuocari.

IIX.

Nec tamen abſolutam ſubſiſtentiam ſoli Deo competentem omnibus promiſcuè naturis attribuimus: ſed cum Platone Deo τὸ ὂν αἰώνιον, reliquis naturis ſubſiſtentiam à Deo dependentem relinquimus.

IX.

Natura eſt duplex: increata, ut Deus: creata, ut omnis Dei creatura.

X.

Deus eſt mens æterna, cauſſa omnis boni in natura.

XI.

Definitio hæc ex variis Platonis diſputationibus & potiſſimum ex diuino illo Phædonis Dialogo extructa, & in Philoſophorum ſcholis uſurpata & approbata, cum ſacris litteris non pugnat: etiamſi inibi clarius & abun-

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dantius explicetur. Paullus enim Roma: cap. 1. diſſerit gentes tenuiſſe veritatem Dei captiuam in injuſticia, & potentiam Dei conſpici intellectam ex opificio mundi. Siquidem inuiſibilia ipſius ex creatione mundi, dum per opera intelliguntur, conſpiciuntur: æterna ſcilicet ejjus tum potentia tum diuinitas. Item Pſal: 19. Cœli enarrant gloriam Dei &c.

XII.

Quare bonarum artium legibus non prohibemur Deum in Phyſica explicare & tractare. Nam cum Deus veriſſimè per ſe ſubſiſtat, & Phyſicorum ſit non ſolum ὅτὶ verum etiam δ' ὅτι conſiderare: neceſſe eſt Deum tanquam cauſſam principem ab iisdem explicari, quibus nondum erat patefacta Dei arcana voluntas & ſecretiora conſilia, cum in naturarum creatarum cauſſis inueſtigandis ſollicitè verſarentur.

XIII.

Trinitatis myſterium in uno & ſolo Deo exputare humanæ mentis acumini eſt interdictum.

XIV.

Religio etiam eſt, ſagacitate mentis, Naturarum in ſecunda perſona diuerſitatem & unionem indiſſolubilem velle ſcrutari.

XV.

Pythagoras & Philoſophi Italici qui in eadem cum eo fuerunt ſectatione, ſi propterea Theologi ſunt appellati,

quod

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quod paucula quædam eaq; leuia & obſcura de hoc tradiderunt myſterio: illa habebant ſibi propter familiaritatem & conſortium cum Ægyptiis & Syris communicata: id eſt ut interpretatur Laertius, ab Hebræis aut Hebræorum liberis.

XVI.

Attamen Philoſophica hæc Dei cognitio ſalutaris minimè cenſetur ſacrarum litterarum interpretibus: ſed uniuerſalis, legalis: cum ejjus imbecillitas nota eſſe poßit Philoſophorum ſcripta vel defunctoriè ſaltim inſpicientib.

XVII.

Appellant enim Philoſophi hunc ſuum Deum mundum, mundi animam, quod mundo & rebus mundanis mens quædam diuina ineſſe videatur. Fingunt etiam alii ſibi Deum, rerum quidem omnium creatarum parentem & autorem ſed humanæ conuenientem rationi: qui, ut reliqui artifices & architecti, ſine materia & forma tanquam caußis ad rerum creatarum conſtitutionem neceſſariis & ſine certis inſtrumentis aliquid producere & creare non poterat. Natura quidem duce animaduerterunt Deum aliquem eſſe, quis tamen ſit ille Deus, & quam habeat eſſentiam magna ex parte ignorârunt.

XIIX.

Natura creata eſt, quæ non ab æterno extitit, ſed erat tempus quando facta eſt, & exiſtere cepit.

 Hujjus

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XIX.

Hujjus duæ ſunt ſpecies. Eſt enim ſimplex & compoſita.

XX.

Simplex quæ ex nullis conſtat partibus: ut materia & forma.

XXI.

Hiſce aliqua ratione annumerari poſſunt, Angeli, Animæ: & ſi quæ ſunt Naturæ ſimiles inconſtantem materiam deteſtantes & fugientes.

XXII.

Compoſita quæ ex hiſce conſtat ſimplicibus tanquam partibus eſſentialibus.

XXIII.

Compoſitæ Naturæ ſpecies hîc percenſere nec licitum nec libitum eſt: cum earum explicatio magnum volumen Phyſicum cofecerit.

XXIV.

Res naturales ſunt adjuncta propria, tanta familiaritate & neceſſitudine ipſis Naturis annexa & inhærentia: ut ſine iis Naturæ commodè fungi officio nequeant, nedum animo concipi.

XXV.

Atq; hæc de definitione Phyſices, ſubjecto, ſubjecti ſpeciebus variis inſtituti memores proponenda duximus: uberiorem ſingulis ſuo loco & tempore explicationem comparaturi.

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PARADOXA PHILO-ſophica III.

I.

Cœna hominis ſalubris & bene habentis debet prandio eſſe liberalior.

II.

Natura in ſuis operationibus eſt prudens, prouida, ſagax, juſta: etiamſi ratione, qualis eſt humana, deſtituatur.

III.

Transmutatio metallorum non eſt impoſſibilis: niſi quis potius diſparatarum ſpecierum inuicem transmutationem, quam imperfectorum metallorum ad ſuam perfectionem reductionem hîc affectauerit.

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Terentius.

Nunquam ita quiſquã benè ſubducta ratione ad vitam fuit
Quin res, ætas, uſus, ſemper aliquid adportet noui,
Aliquid moneat, ut illa quæ te ſcire credas, neſcias,
Et quæ tibi putâris prima in experiundo repudies.

Id interpretatur Ludou: Viues.

Nemo tam unquam firma & conſtituta fuit ſapientia, quin tempus & ætas docerent eum nihil ſcire, falli, errare: ſicut ſeni illi tam diu percepta, infixa, confirmata opinio ad poſtremum tamen fuit mutanda.

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